

Tawheed Class #33

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CLASS THIRTY THREE

RAJAA'

We are still going through the examples of Ibaadah that the author Rahimahullah mentioned. After Du'aa we took fear, and then the third example that he mentions is:

الرَّجَاءُ

Then later on, he repeats ar-Rajaa' with proof as we said he is going to do in the book.

وَدَلِيلُ الرَّجَاءِ قَوْلُهُ تَعَالَى : فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا
وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾ الكهف: ١١٠

Whoever hopes to see his Lord and be rewarded by Him, let him make his worship correct, pure and sincere for the sake of Allah, and let him not make any share for anyone other than Allah subhaanahu wa ta'aala.

THE DEFINITION OF RAJAA'

Rajaa' is hope. It is hope and longing which a person wishes, and it could be something that is close. That is what it usually is. It could be something that is far-off, but treated as though it is close. This earnest hope of Rajaa' includes humility and submission. This type that includes humility and submission may not be directed to anyone other than Allah subhaanahu wa ta'aala.

He mentioned Rajaa' after fear. He said:

الدُّعَاءُ وَالْخَوْفُ ، وَالرَّجَاءُ

This is because Rajaa' and Khawf are like two wings of a bird, and that shows the Fiqhi of the author in mentioning them right after each other. To a Muslim, Rajaa' and Khawf are spiritually like the two wings of a bird. You fly with them to Allah subhaanahu wa ta'aala spiritually, to reach the highest of all places. Last year I gave a seminar from around predawn to nearly midnight with some slight breaks, just on those two Ibaadaat (fear and hope). I am not sure if the recording is available, but if it is then I refer you to that because

we went into some details. This shows you that what we study here is somewhat of a summary. Not a basic summary but a summary, because we said the explanation has to coincide with the style of the book.

TYPES OF RAJAA'

There are two types of Rajaa'. Some Rajaa' is Ibaadah and some is 'Aadah (عادة).

NATURAL HOPE

Rajaa' Tabee'ee (رجاء طبيعي) is natural Rajaa'. That is when one has hope in someone in what that person is able to do. That is natural hope. For example, to have hope your wife has dinner ready. It is under her control and it is under her power that Allah has given her. That is normal and natural hope, and that is not the type of worship that constitutes Shirk.

THE IBAADAH TYPE OF RAJAA'

The second type of Rajaa' is hope and longing with lowliness, humility and submission, and in matters only Allah subhaanahu wa ta'aala can do. If this type goes to other than Allah subhaanahu wa ta'aala, then it is major Shirk. For example, to have hope in humans giving you victory in matters that only Allah can do. That is major Shirk. To have hope in someone alive, someone dead, an inanimate object or those not present without any materialistic means in something not at their reach or under their power given to them – that is major Shirk.

Basically in a one-liner, it is hoping from them matters only Allah can do that is Shirk Akbar. In the case of having hope in the dead, it is just like we mentioned earlier about Du'aa and fear. Having hope in the dead in matters that they could have done while they were alive becomes major Shirk now that they are dead. That is the two kinds of Rajaa' that there is. One is normal and natural, and the other one is the Ibaadah type which if given to other than Allah becomes Shirk.

THE PRAISED AND DISPRAISED FORMS OF RAJAA'

THE PRAISED FORM

The praised form of Rajaa' (Rajaa' Mahmood (رجاء محمود)) is for both sinners and those who are righteous. How so? For the righteous, seeking and having hope in the Ajr (reward)

of Allah while doing His ordains and commands – that is praised. Meaning you have hope in Allah and you are actually working for it. That is praised Rajaa'. It is the Rajaa' of an individual doing the obedience of Allah on the brightness and guidance from Allah, hoping for the reward of Allah subhaanahu wa ta'aala. That is the good Rajaa'. May Allah subhaanahu wa ta'aala make us among these people. Again, it is the Rajaa' of an individual striving to be obedient to Allah subhaanahu wa ta'aala on the brightness and guidance from Allah, hoping for the reward of Allah subhaanahu wa ta'aala. Hope is a heart action, but it also entails a physical follow-up. If the heart action has hope in it, there is a physical affect to it. Rajaa' is a heart belief, but its affect must show on the limbs. This is the true and correct form of Rajaa'. It is the proper and praised form of Rajaa'.

That is for the righteous, however we also said there is a praised form of Rajaa' for sinners. Can a sinner have Rajaa' in Allah? Most definitely. A sinner who made a sin and repented, then had hope in Allah subhaanahu wa ta'aala that Allah will forgive him – that is a praised form of Rajaa'. That is good hope. The praised form of Rajaa' is the Rajaa' of one who has committed a sin then repented to Allah, hoping for the forgiveness of Allah subhaanahu wa ta'aala. We are all that sinner. We are all in deep need of repentance all the time and we all need to have hope in Allah subhaanahu wa ta'aala that He will forgive us. Our hope is not only that Allah subhaanahu wa ta'aala will forgive us when we repent, but that He will even change them into deeds.

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ...

﴿الشورى: ٢٥﴾

And He it is Who accepts repentance from His slaves, and forgives sins. (Surat ash-Shoora: 25)

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ

حَسَنَاتٍ... ﴿الفرقان: ٧٠﴾

Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds. (Surat al-Furqaan: 70)

Ibn al-Qayyim Rahimahullah said a beautiful statement that pertains to hope. He said it may be that a sin causes one to go to Jannah, and it may be a deed that causes one to go to Jahannam wal-Iyaathu Billah. What did he mean by that? Some people misinterpret his quote. At times, deeds could give one excessive hope if you do not restrain and control

yourself. They may make someone arrogant. It happens with those who may even appear to be righteous sometimes. Sometimes arrogance seeps into some and they get to the point of feeling that they are doing Allah subhaanahu wa ta'aala a favour. He forgot Allah granted him the blessing of guidance, let alone the details of performing the Ibaadaat and the obedience, and now he thinks he is giving Allah favours. Your deeds, your Imaan and your Islam are blessings from Allah, just like the blessing of food and water. In fact, more important than that.

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ ۖ بَلِ اللَّهُ يَمُنُّ
عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿الحجرات: ١٧﴾

They regard as favour upon you (O Muhammad sallallahu 'alayhi wa sallam) that they have embraced Islam. Say: "Count not your Islam as a favour upon me. Nay, but Allah has conferred a favour upon you, that He has guided you to the Faith, if you indeed are true." (Surat al-Hujuraat: 17)

A properly raised person on this hope does not let his hope go to an extreme of Ghuloo (excessiveness) to the point that he feels he is doing Allah favours, no matter what quantity and quality of deeds he performs. He always feels he is having shortcomings and not only does he feel his shortcomings, but on top of that he thanks Allah for letting him do what he is able to do of the deeds. You read Qur'an, you spoke a word of truth at a time when people are silent, you did your Qiyaam, maybe you are a Mujaahid, you are in the path of Allah, you are imprisoned for the sake of Allah or you are harmed for the cause of Allah. All that and you say Alhamdulillah Rabbil-'Aalameen that Allah honoured me with that. Allah has all the favours over me and you for choosing us and allowing us to do that.

Look how privileged you are in simple Ibaadaat. Look at how Allah blessed you and honoured you with that. Let me mention this example just to show you that you need to be thankful to Allah that He even let you and chose you to do those Ibaadaat. Tonight they are changing to Daylight Saving Time (Summer Time) and Maghrib will now be around 6:35pm. Those who took advantage of fasting in the past months broke their Maghrib before the masses broke their dinner. At one point Maghrib was about 4:50pm, before people returned home for dinner. The days were so cold and so short that you did not even need a sip of water during the daytime.

Many of you fasted for the sake of Allah Inshaa Allah. At the same time, others fasted but they did not do it for the sake of Allah. They did it just because it was not time for dinner. You got Ajr and they did not. Very, very, very few took advantage of making an Ibaadah, while the overwhelming majority did not. It is a favour of Allah over you, so you say Alhamdulillah that you were among those who were blessed to do and perform that

Ibaadah. Allah honoured you with it. You never ever feel you are the one offering Allah favours. Feel that you need to thank Allah subhaanahu wa ta'aala day and night because He honoured you to complete that Ibaadah.

Take for example like fasting – Dhikr, reading Qur'an and memorising Qur'an. Allah said it is easy.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿القمر: ١٧﴾

And We have indeed made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)? (Surat al-Qamar: 17)

Reading it is easy, memorising it is easy and Dhikr is easy. Two days ago, I was invited to a Qur'an competition for a relative and he is four years old. Allahumma Baarik Lahu and to his family. The whole group of children read Surat Yaseen and he got first place for reading Surat Yaseen. The whole group read Surat Yaseen and that four year old is about to finish Juzz 'Amma. Not only him, but all his class memorised Surat Yaseen. Four years old and born in this country, and you tell me elders cannot do that? The key is Allah chooses some.

Is there anyone who during his drive to work, in his leisure time or while in an office waiting for someone cannot say Alhamdulillah, Laa Ilaaha Illallah, Allahu Akbar? Everyone can but Allah chooses some, so do not think you are doing favours to Allah. Do them sincerely and thank Him that He allowed you to do them. Memorisation of the Qur'an, Jihaad or anything in between that – you say Alhamdulillah that Allah bestowed upon me His blessings and favours to do it. He has all the favours over me. That is what Ibn al-Qayyim Rahimahullah meant when he said a deed may cause one to go to Hell. It may give him extreme hope with pride and a big ego that causes him to enter Jahannam wal-'Iyaathu Billah.

Then in the second part of his statement, he said a sin may be the cause for one to go to Jannah. What does he mean by that? A person made a sin, he felt remorse and that is part of hope. He felt remorse and he repented. He humbled himself to Allah and it got him to return to Allah. He had hope in Allah, but not just any hope – he hoped followed by the action of repentance. He turned to Allah in agony over that sin that he repented from and he followed it with deed after deed until he met Allah not only entering Jannah, but all the way to Firdaws. That is the good kind of hope. That is the praised form of Rajaa'.

So the praised hope is hope for a sinner who repented and followed that with good deeds. That is a good hope. It is also hope for reward for one who is doing good, as he continues and strives to do his deeds and obedience to Allah.

THE DISPRAISED FORM

The second category or form is the dispraised form of Rajaa'. An example for this is one who transgresses in sins. He leaves obedience and submission to Allah, but then has hope in the forgiveness of Allah. That is not called Rajaa'. That is called Tamananee (تمني). There is a difference between Tamananee and Rajaa'. Tamananee is like many you see today – they transgress in their sins and they do not even have the thought of repenting. They have extreme hope with no action, and then they tell you:

...إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿البقرة: ١٧٣﴾

Truly, Allah is Oft-Forgiving, Most Merciful. (Surat al-Baqarah: 173)

They neglect:

...إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿المائدة: ٢﴾

Verily, Allah is Severe in punishment. (Surat al-Maa'idah: 2)

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿الحجر: ٤٩﴾

Declare (O Muhammad sallallahu 'alayhi wa sallam) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful. (Surat al-Hijr: 49)

That is what they take, but what about the second part?

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿الحجر: ٥٠﴾

And that My Torment is indeed the most painful torment. (Surat al-Hijr: 50)

Two wings of a bird – Khawf and Rajaa'. There is a difference between the correct form of Rajaa' which translates into hope, and Tamananee which will be translated into just wishing. It is wishful thinking with no basis or foundation. We want Rajaa', but we do not want Tamananee. Al-Hasan al-Basri said there are those who are fooled by the hope they have. They have Tamananee, not Rajaa'. They are those who are fooled by the hope that Allah will forgive them. They leave this world without a good deed and they say we think good of Allah:

نحسن الظن بالله

He said they are liars. If they truly thought good of Allah, they would have acted on it in good. Many say it is a Hadith, but it is a statement of Hasan al-Basri.

If one of you gets married and he tells his wife for years day and night, morning and afternoon that I love you, I love you, but he shows no action, what is her answer going to be? He does not treat her good, support his family nor care for them. He does not do his duties, he does not take care of them or make them happy, but he tells her every day I love you, I love you. Her answer is if you love me, show it.

Allah said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ...

﴿آل عمران: ٣١﴾

Say (O Muhammad sallallahu 'alayhi wa sallam to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you of your sins." (Surat Aali 'Imraan: 31)

If you love Allah, follow the teachings of His Messenger sallallahu 'alayhi wa sallam. That is how you show your love to Allah subhaanahu wa ta'aala.

Those who have the dispraised form of Rajaa' are like a farmer who has a land and he did not plough the land, take care of it or plant it, yet he has Rajaa' that at the end of the season his land will grow fruits like his neighbor who ploughed it, planted it, irrigated and watered it. If you tell people about that farmer who did nothing yet expects the land to grow fruits, they will say he is crazy. Another example of the dispraised form of Rajaa' is like a man who has a wife yet does not have a relationship with her, but he hopes and has Rajaa' for a child. People would mock him. Another example is like a man who has the hope of being an 'Aalim, yet never does anything to study 'Ilm.

What is the difference between Tamaanee and Rajaa'? Tamaanee is the wrong type of hope. It is the hope of forgiveness with no action of the limbs. It is more like an illusion, a fantasy or a deformed way of thinking. On the other hand, Rajaa' is having hope while doing the deeds as well.

THE PROOF OF THE AUTHOR ON RAJAA'

There is plenty of proof, but the author chose a specific verse:

...فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ

أَحَدًا ﴿الكهف: ١١٠﴾

“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (Surat al-Kahf: 110)

So whoever hopes to see his Lord and be rewarded by Him, let him make his worship correctly, purely and sincerely for the sake of Allah, and let him not make any share of his Ibaadah for anyone other than Allah subhaanahu wa ta’aala.

فَمَنْ كَانَ يَرْجُو

So whoever hopes.

It is whoever has hope. If you look at that sentence right there, that is a form of praise. If you were to judge that statement there – is it praise or not? It is praise. Whoever has hope is indicative of praise. If it is praise, it means what it is talking about is Ibaadah because we said a portion of the definition of Ibaadah is anything that Allah praised or loves. Yarjoo

(يَرْجُو) means has hope in the mercy of Allah, fearing His punishment.

يَرْجُو لِقَاءَ رَبِّهِ

Hopes for the Meeting with his Lord.

Hoping and longing to see his Lord. Meeting the Lord (Allah subhaanahu wa ta’aala) is two types. Khaas (خاص) is an honorary special one and this is for the believers who Allah is pleased with and they are pleased with Allah. May Allah subhaanahu wa ta’aala allow us to be among those. This is the honorary seeing of Allah or meeting of Allah. Then there is a Liqaa’ ‘Aam (لقاء عام) and that is for everyone.

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿الإنشقاق: ٦﴾

O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, so you will meet (i.e. the results of your deeds which you did). (Surat al-Inshiqaaq: 6)

This one in this verse is for everyone. This meeting is for everyone, good and bad.

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا

So whoever hopes for the Meeting with his Lord, let him work righteousness.

Falya'mal (فَلْيَعْمَلْ) is an order to act. If you have hope then you are praised, but He did not just say hope. He said Falya'mal – you have to act. In addition to the worship of hope, he has to act on it.

عَمَلًا صَالِحًا

Means to make it pure and sincere for the sake of Allah, and in accordance. Those are the two rules for any Ibaadah you do.

The proof for that is:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ... ﴿البينة: ٥﴾

And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him). (Surat al-Bayyinah: 5)

They were commanded not, but that they should worship Allah sincerely as a condition for their Ibaadah. They have to be sincere and it has to be pure. That is the first condition.

فَلْيَعْمَلْ عَمَلًا صَالِحًا

Let him work righteousness.

The second condition for this is it must be in accordance. The proof for that is the Hadith in Sahih al-Bukhari and Muslim:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

Whoever introduces into our religion that which is not part of it – it will be rejected. It is an innovation.

So those are the two rules for:

Sincerely and in accordance.

Then the tail of the verse is:

وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

And associate none as a partner in the worship of his Lord.

Let him not make any share of his worship for anyone other than Allah subhaanahu wa ta'aala. This part of the verse includes major and minor Shirk. This is why you do not make Shirk – because the One who nourished you, who created you and sustained you is the One you are supposed to worship.

Ahada (أَحَدًا) is Nakirah Fee Siyaaq al-'Umoom (نكرة في سياق العموم) – an indefinite noun that is in the context of negation, which renders a general meaning. Meaning absolutely completely no one gets a share of your Ibaadah but Allah. It is to affirm the fact that no one gets a share. The verse would have been complete without the word Ahada, but it is added as emphasis in this crucial matter. It is to show that absolutely surely no one can get a share of that Ibaadah.

Why did the author use this as proof? He used it as proof to show that Rajaa' is Ibaadah. In the verse Allah subhaanahu wa ta'aala praised Rajaa', so that made it Ibaadah. Therefore, giving a portion to other than Allah becomes Shirk.

FEAR, HOPE AND LOVE

A believer should have both fear and hope (Khawf and Rajaa'), just like the Messenger sallallahu 'alayhi wa sallam taught us in the Hadith in Tirmidhi and Ibn Maajah on the authority of Anas. The Prophet sallallahu 'alayhi wa sallam entered upon a man who was dying and he said how do you feel? He asked him about his status. He said I fear my sins and I have hope in Allah. The Prophet sallallahu 'alayhi wa sallam said there is not a believer who has that combination that you just said in his heart in a setting like that, except Allah subhaanahu wa ta'aala will give him that which he hopes and save him from that which he fears.

The more hope one has, the more that it should entice him to do more actions and worship. The driving force of actions to get you nearer to Allah are three – fear, hope and love

(Khawf, Rajaa' and Hubb). The strongest and more powerful of the three is love. They are all mentioned in the verse:

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ
وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾ الإسراء: ٥٧

Those whom they call upon [like 'Eesa - son of Maryam, 'Uzayr, angel, etc] desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they ['Eesa, 'Uzayr (Ezra), angels, etc] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of! (Surat al-Israa': 57)

They desire means of access to their Lord – to get closer and nearer to Allah. That is love right there.

يَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ

They ['Eesa, 'Uzayr (Ezra), angels, etc] hope for His Mercy and fear His Torment.

They hope for His mercy and they also fear His torment, so the love, hope and fear are in that verse. Love is the head. Hope and fear are like the two wings. That is your spiritual vehicle in your journey to Allah subhaanahu wa ta'aala, to land you in Firdaws. Just like you see a bird maneuvering in the sky with his wings, you do the same with your hope and fear. You never see a bird flopping with one wing or with a wounded wing. If it is an injured wing and it is not cared for, he will drop on the floor and die.

You need to try your best to keep an overall balance of your wings of Khawf and Rajaa'. At times one may be slightly more than another and that may be the pushing force, but overall you should keep a balance of the wings of Khawf and Rajaa'. Khawf and Rajaa' is Tarheeb and Targheeb. Khawf and Rajaa' is Naar and Jannah. Today the modernists want to cut the wing of Khawf and eliminate it. They want Targheeb, but no Tarheeb. They want the Rajaa' part, but not the Khawf part. They want the mention of Jannah, Jannah, Jannah, but no Jahannam. They think their intellect is wiser than the wisdom of Allah subhaanahu wa ta'aala – the All Wise who sent the Messengers with both Tarheeb and Targheeb (both Khawf and Rajaa').

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ... ﴿النساء: ١٦٥﴾

Messengers as bearers of good news as well as of warning. (Surat an-Nisaa': 165)

TAWAKKUL

Let us go on to the fourth example of Ibaadah that he chose, which is:

التَّوَكُّلُ

He chose Tawakkul as the fourth example after Du'aa, Khawf and Rajaa'.

وَدَلِيلُ التَّوَكُّلِ قَوْلُهُ تَعَالَى : وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ

﴿المائدة: ٢٣﴾

And place your reliance and trust on Allah if you are true believers.

He also chose a second proof for Tawakkul.

وَقَالَ : وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴿الطلاق: ٣﴾

Whoever places his reliance and trust on Allah, then Allah will suffice him.

He chose two proofs for Tawakkul, which is the fourth Ibaadah that he chose.

WHAT IS TAWAKKUL?

Tawakkul has three prongs or pillars to it. First of all, Tawakkul is placing reliance upon something. It is to depend on something. Placing reliance upon Allah subhaanahu wa ta'aala is to depend upon Allah. That is first. Secondly, relying on Allah in addition to depending on Him also means to accept Allah as being the One who suffices you in bringing whatever is beneficial to you and protecting you from whatever is harmful. This is part of completing your faith. Then the third prong is truthful heart reliance on Allah does not contradict using means. So using means is part of Tawakkul – it is a prong.

Sometimes you read the work of Ibn al-Qayyim and you get confused or you think he is contradicting himself. Sometimes you see for example that he encourages the means, and elsewhere he has statements where he will reject the usage of means. There is no inconsistency with his writing. Using means is good, as long as they do not penetrate the heart. The heart must be in pure and total reliance on Allah subhaanahu wa ta'aala. You can use the means, but do not let them taint the heart. That will taint your Tawakkul. You reject

the means heart wise, but you may use them physical wise. You have to believe the means have no affect without Allah subhaanahu wa ta'aala. The heart is tied purely and totally to Allah subhaanahu wa ta'aala to achieve Tawakkul.

At-Tustari said a beautiful statement regarding this matter. He said whoever neglects the means has neglected the Sunnah, and whoever neglects Tawakkul has neglected Imaan. Then he went on to say using the means is the Sunnah of the Prophet Muhammad sallallahu 'alayhi wa sallam, and Tawakkul is the status of the Prophet Muhammad sallallahu 'alayhi wa sallam. Whoever is on the status of the Messenger of Allah should not neglect the Sunnah of the Messenger of Allah.

TYPES OF MEANS

The means here could be Shar'iyyah and Qadariyyah (قدريّة). There are two types of means.

Shar'iyyah means like Salah – that is means to attain the love and pleasure of Allah. Means that are Qadariyyah is like the usage of medicine. For example, aspirin for a headache. That is Qadariyyah means. True Tawakkul means one believes that those means do not harm or benefit in themselves. You have to understand that. They are completely under the will of Allah. Whatever He wills will happen and whatever He does not will, will not happen. You do the means with the heart fully attached to Allah subhaanahu wa ta'aala.

THE PROOF OF THE AUTHOR ON TAWAKKUL

...وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿المائدة: ٢٣﴾

“And put your trust in Allah if you are believers indeed.” (Surat al-Maa'idah: 23)

Place your reliance and trust in Allah if you are true believers.

Reliance on Allah means to rely on Allah – that He is sufficient, the best disposer of all affairs and the One you delegate your matters to.

Here He says:

فَتَوَكَّلُوا

It is an order and we said in the last class that it means Waajib. What else? It means Waajib and when Allah ordered it, it also means it is an Ibaadah. When He ordered it, it means He likes it and it means it is an Ibaadah according to the definition of Ibaadah we took. So that

means Tawakkul is only for Allah subhaanahu wa ta'aala and you cannot give anyone any portion of it.

إِنْ كُنْتُمْ مُؤْمِنِينَ

If you are believers indeed.

If you are true believers, rely on Him. To complete your Imaan, you must rely and have Tawakkul on Allah. Here the verse says if you are true believers. In Arabic, it should have been flipped around in a way. It should be:

إِنْ كُنْتُمْ مُؤْمِنِينَ فَتَوَكَّلُوا عَلَى اللَّهِ

It is switched around because the Qur'an comes in the peak of the Arabic eloquency and to teach you its deep and detailed matters. Taqdeem Maa Haqqahu Ta'kheer Fee 'Ilm al-Ma'aanee (تقديم ما حقه تأخير في علم المعاني). Why is it changed like that? To get a linguistic lesson out of it. It is to add emphasis to rely only on Allah. It is called al-Hasr wal-Qasr (الحصر والقصر). Restrict and limit your reliance on Allah. That is what you get out of it when you change it. Second of all, switching them around in that sentence tells you Ikhtisaas (إختصاص). It is to show Tawakkul is special and particular to Allah subhaanahu wa ta'aala. It is a speciality only to Allah subhaanahu wa ta'aala. This type of reliance is only for Allah subhaanahu wa ta'aala.

Commenting on this verse in Madaarij As-Saalikeen, Ibn al-Qayyim Rahimahullah said He made reliance on Allah a condition of believing, which shows that it is lacking in Imaan for those who lack reliance on Allah.

فَمَنْ لَا تَوَكَّلَ لَهُ : لَا إِيمَانَ لَهُ

This verse also has the two avenues of proof we talked about. In the beginning, He ordered that one rely on Allah. That made it an Ibaadah. We have other proof which shows that if it is Ibaadah, you cannot give any portion to other than Allah, otherwise it would be Shirk. So there is the order and it made it Ibaadah. The second avenue is at the end of the verse where He denies Imaan for those who do not have reliance on Allah. That is both avenues of proof in this verse.

The author mentioned a second proof.

...وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ... ﴿الطَّلَاق: ٣﴾

And whosoever puts his trust in Allah, then He will suffice him. (Surat at-Talaaq: 3)

Why did he mention two proofs for Tawakkul? Why did he not just mention one? Because this is a great Ibaadah. It is an emphasised Ibaadah, so he mentioned two verses as proof. The first verse is the order to rely on Allah. The second verse that he chose from his wisdom is to show the fruit. Once you do that, what is the fruit of relying on Allah? If you rely on Allah, then He is sufficient for you. So the second verse is to tell you Allah will suffice you if you rely on Him. The second verse is to set the mind of one who trusts in Allah at rest and ease. This verse is a form of praise for one who relies on Allah. Allah loves it. It is an act that Allah loves and it is proof on how it is Ibaadah because Allah loves it, and giving an Ibaadah to other than Allah is Shirk.

In this verse, Allah is telling you rely on Him and He is sufficient for you. He will take care of you. That is basically what the verse says. Who better than Allah subhaanahu wa ta'aala would you want to handle your affairs or tell you I will take care of your matters? You hear of someone who will go to a Shaykh or a doctor and complain about a problem. A doctor, a lawyer, a Shaykh, a friend or whoever he is complaining to is powerless. When he says to him alright I got it for you, do not worry, he feels at ease and peace. He becomes confident and gets happy because he is now comforted. Allah subhaanahu wa ta'aala – the All Powerful and the Creator of you and the universe says I am sufficient for you. All you have to do is rely on Me. In present-day terms that is like saying I got you, but who gets the peace and ease from reciting or learning that verse?

THE FORMS OF TAWAKKUL

TRUST AND RELIANCE UPON ALLAH

The first form of Tawakkul is trust and reliance upon Allah. Every Muslim must have this to complete his Imaan as the verse says. It is a sign of sincerity and it is obligatory.

...وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿المائدة: ٢٣﴾

“And put your trust in Allah if you are believers indeed.” (Surat al-Maa'idah: 23)

You must have that reliance on Allah.

SECRET TRUST AND DEPENDENCE

The second type is the secret trust and dependence. This is given to other than Allah. For example, he depends on someone dead to bring him some benefit or to remove some harm that only Allah can do. That is major Shirk. Why is that major Shirk? Because having reliance on someone deceased can only come from someone who believes that deceased has some hidden control over the universe or over the creation.

There is no difference if the deceased is a Prophet, what they call a Wali (a pious person), an enemy or an angel. It does not matter who it is. Allah subhaanahu wa ta'aala ordered that Tawakkul be for Him completely. If he relied on the dead or an inanimate object to be saved from evil or to attain good, that is Shirk Akbar. Thinking a deceased has some control over the universe and having Tawakkul on him as the Raafidhah believe in their twelve Imaams, or some of the Sufis who call it Qawwa Khafiyyah (قوى خفية) to their supposed pious heads – that is Shirk Akbar. And like we said, it does not matter if it is a Messenger, a Wali, a tyrant or an enemy of Allah. It does not matter who that dead person is.

RELYING ON SOMEONE IN AFFAIRS AND FEELING LOW IN THOSE MATTERS

The third form of Tawakkul is relying on someone in affairs and then feeling low in those matters, as if another person has a higher standard in those matters so you rely on him. For example, relying on someone alive to bring you your Rizq, relying on a police officer to save you from evil or relying on the boss to give you the paycheque on Friday. He is a creation, he has some power that Allah has given him and he has the means. You work and he pays you, but the reliance part of the heart should not be there.

Sometimes it could be permissible, sometimes it could be minor Shirk and sometimes it could be major Shirk. It depends on the level of reliance. If you are relying on him as means and like any other means, your heart is detached from those means, your heart knows that you are fully relying on Allah and that Allah brought you that means, there is nothing wrong with that. That is a permissible way of thinking. However, it becomes minor Shirk if one is fully relying on the means, like the employer for a paycheque or an officer for safety.

It can possibly be elevated to major Shirk depending on the heart level attachment to those means. For example, relying on the skills of the doctor for an operation. If you believe he is means from Allah and your heart is detached from reliance on him, that is not Shirk. That is permissible, that is means and that is good. In your heart, if you say the success and failure of the operation is from the skills of the doctor, that is when the minor Shirk begins to seep in and it could be elevated to worse than that depending on the heart feeling in that particular matter. The strength of an army for example is means. If it is detached from the heart, then there is nothing wrong with that. In your heart, if the strength of the army is the determining factor for victory and defeat, that is when the Shirk begins to seep in there. When the means are there, this type is usually and most of the time minor Shirk.

Why is it considered Shirk? Because if you do not watch out, there will become a strong connection that the heart forms with the means, and that strong dependence upon what is relied on will eat away from the heart reliance on Allah subhaanahu wa ta'aala. In a nutshell, keep the means in your hand and not in your heart. This is not to discourage from means, but to keep the heart pure on the pure Tawheed that we want, and that is essential to the Ibaadah of Tawakkul. Sometimes like with the example of the employer, the means are recommended and you are recommended to do them. Relying on Allah for a paycheque without the means is Tawaakul (تواكل). It is dispraised and it is not Tawakkul. You do not sit at home and say Allah subhaanahu wa ta'aala is going to send me my paycheque. You rely on Allah subhaanahu wa ta'aala and you do the means available, but you do not ever let the means get to you. You are doing the means because they are part of the Sunnah of doing them.

GIVING SOMEONE PERMISSION TO REPRESENT YOU IN SOME MATTERS

The fourth form of Tawakkul is really more like using a representative. It is more like what you would do in a power of attorney or appointing someone. It is in the Fiqhi books and you will find it under a section called Wakaalah. That is like giving a person permission to represent you in some matters. There is nothing wrong with this form and it is permissible by the Qur'an, Sunnah and Ijmaa'. One of the best examples is what Ya'qoob told his sons:

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ... ﴿يوسف: ٨٧﴾

“O my sons! Go you and enquire about Yusuf and his brother.” (Surat Yusuf: 87)

He appointed his children to go find Yusuf. There is nothing wrong with that.

The Prophet sallallahu 'alayhi wa sallam appointed Abu Hurayrah and many others over the charity in the House of the Muslims – to guard it, to collect the Zakah and to pass out the Zakah. He appointed those of the Sahaabah to carry out the Hudood. He appointed 'Urwah Ibn al-Ja'ad to buy him sacrifice once. In his farewell pilgrimage when the Prophet sallallahu 'alayhi wa sallam slaughtered, he slaughtered sixty three camels and then he called Ali radhiallahu 'anhu to finish off slaughtering the rest, so he appointed Ali. There is nothing wrong with this type at all. This is normal and it is proven by Qur'an, Sunnah and Ijmaa'.

THE RULING ON CERTAIN STATEMENTS ABOUT TAWAKKUL

We have an issue here. Can you say:

توكلت على الله وعليك

I depend on Allah and you.

That is not permissible. That is minor Shirk because Allah said:

...فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿البقرة: ٢٢﴾

Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped). (Surat al-Baqarah: 22)

You do not say I depend on Allah and you.

لولا الله وفلان أنها من الشرك

It is authentic from the account of Ibn Abbaas. He considered the statement had it not been for Allah and so-and-so as Shirk. Had it not been for Allah and so-and-so is Shirk and he considered statements like that Shirk.

The Salaf considered this statement as Shirk:

أَعُوذُ بِاللَّهِ وَبِكَ

I seek refuge in Allah and you.

That is Shirk. That is very similar to our statement here – I depend on Allah and you. It should be avoided and that is minor Shirk.

How about terms like:

توكلت عليك

متكل عليك

متوكل على الله ثم عليكم

I rely on you, I depend on you or whatever you choose for the translation of the word Tawakkul.

This is different from the previous scenario in that first of all, you are not combining them to Allah or you are saying Thumma (meaning and then). Some of the 'Ulamaa allowed it. They said it is like giving authority or appointing someone to do something like we took in form number four of Tawakkul, so they said it is permissible. Others said it is not permissible and that is possibly closer to being the more correct of the opinions because Allah said:

...وَعَلَى اللَّهِ فَتَوَكَّلُوا... ﴿المائدة: ٢٣﴾

And put your trust in Allah. (Surat al-Maa'idah: 23)

Put your Tawakkul on Allah.

So we should do our best to keep it pure and refrain from using those.

There is the Hadith in Musnad Ahmad:

إِنَّكَ إِنْ تَكَلَّنِي إِلَى نَفْسِي تَكَلَّنِي إِلَى خَطِيئَةٍ ، وَعَوْرَةٍ ، وَذَنْبٍ

The Prophet sallallahu 'alayhi wa sallam said in a Du'aa that if You leave me to rely on myself, I will be in error, shame and sin. So if he said that about himself, why would we use that term about anyone else?

Hadith Abi Bakrah:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي دَعَوَاتِ الْمَكْرُوبِ : اللَّهُمَّ
رَحِّمْتَنِي أَرْجُو ، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ ،
لَا إِلَهَ إِلَّا أَنْتَ

The Du'aa of the distressed that is in Sunan Abi Dawood and Ibn Hibbaan. O Allah I seek Your mercy, do not let me rely on myself not even for a glimpse. So if the Prophet sallallahu 'alayhi wa sallam refused to say that about himself, we should not say it about anyone else.

With Tawakkul and whatever term we use in the English translation of it, I believe it is not proper to attribute it to any creation. You should only use them to Allah subhaanahu wa ta'aala. If we teach that to ourselves and our kids, we will raise our tongues, our hearts and our children on the pure, pure Tawheed that we want. However, you can say statements like I rely on Allah and I appoint you or I delegate you. Those statements are different from Tawakkul.

Some use the Hadith of Sahl Ibn Sa'd as-Saa'idee to say it is permissible to use Tawakkul in contexts other than Allah.

مَنْ تَوَكَّلَ لِي مَا بَيْنَ رِجْلَيْهِ وَمَا بَيْنَ لِحْيَيْهِ ، تَوَكَّلْتُ لَهُ بِالْجَنَّةِ

The Hadith is in Sahih al-Bukhari. The Hadith uses the word Tawakkul instead of guarding what is between his lips and what is between his legs, and then he will get Jannah if he protects and guards that.

The term used is Tawakkul. In Arabic, the Prophet sallallahu 'alayhi wa sallam used Tawakkul as guard, but it is not used in the context of reliance or anywhere close to that. Tawakkul in this Hadith comes to mean guarding or protecting. It does not come to mean anything about reliance, so it is not proof for using Tawakkul for creation. That is the more proper way of using the terms – leaving the terms of Tawakkul only to Allah.

What about saying or having confidence in one's self? If you say I have confidence in myself, does that relate to Tawakkul? To have confidence in yourself as in Tawakkul is not permissible. Just because it is yourself, that is reliance on means and it is no different than having Tawakkul on others, so that is minor Shirk. But if by confidence in yourself, you mean that you are good at something, you tried it before, you have done it over and over, it is easy for you, you have learned it very well and you do not mean Tawakkul, then in that context there is nothing wrong with having confidence or saying I have confidence in myself.

What about referring to someone as being reliable? You say he is reliable in that matter. If you mean he is trustworthy, he is honest and he does his work properly, that is permissible. If you mean you rely on him and the result is one hundred percent always, then that is when minor Shirk seeps into it.

THE IMPORTANCE OF TAWAKKUL

Tawakkul is a vast topic and a topic desperately needed in this Ummah, especially in this day and age. Why this day and age? Because it is more of a materialistic world, especially for those who live in the west. You hear 'Ulamaa for example who say oh they are too powerful. The enemy is too powerful. If those same 'Ulamaa were around the Prophet sallallahu 'alayhi wa sallam in their lacking of Tawakkul that they have today, they would have argued with the Prophet sallallahu 'alayhi wa sallam on the day of Badr and told him go back. What did the Prophet sallallahu 'alayhi wa sallam do? He did all the means he had, no matter how simple they were. He used all the means. We do not look at the means – we use anything of means that we have. And then he went forth with the reliance on Allah subhaanahu wa ta'aala to a stunning victory.

In personal matters, our brothers and sisters agonise over their personal problems, whereas if they perfect and establish this Ibaadah of Tawakkul, they would be free of distress and worries. We have had some difficult times and Alhamdulillah for everything. Wallahi all my life, I never saw my father ever carry a worry. Allahumma Baarik Lahu. May Allah subhaanahu wa ta'aala grant him a long life full of deeds and then reward him with Firdaws. One may cry over a hardship. We are not better than the Prophet sallallahu 'alayhi wa sallam who cried over the death of his son, but Tawakkul paves a worry free life. If we raise our Ummah on the true belief of Tawakkul, your problems will vanish and you will live a content life, even if the universe is against you.

The Prophet sallallahu 'alayhi wa sallam taught young little Ibn Abbaas the golden words of Tawakkul. Note that he chose a young boy to teach him these statements of Tawakkul. He was trying to tell us your kids before your elders need to master this. If the universe comes to benefit you, they would not be able to do so unless Allah wrote it. And if the universe came to harm you, they will not be able to harm you except that which Allah subhaanahu wa ta'aala wrote will happen to you. Such a peaceful and content life if you let that sink and register in your heart.

THE STORY OF QAADHI AL-MAARISTAAN

Ibn Rajab al-Hanbali died 795 years after the Hijrah. In his book Tabaqaat Al-Hanaabilah (طبقات الحنابلة), he wrote a story. It is also mentioned in Mu'jima Yusuf Ibn Khaleel Al-

Haafidh and in Taareekh Ibn An-Najjaar (تاريخ ابن النجار). Ibn Rajab al-Hanbali mentioned a story about al-Qaadhi Abu Bakr Muhammad Ibn Abd al-Baaqi Ibn Muhammad al-Bazzaaz al-Ansaari. His nickname was Qaadhi al-Maaristaan. This man died 535 years after the Hijrah and he narrates a story about himself that Ibn Rajab mentioned.

It shows you reliance on Allah and it shows you that reliance on Allah does not mean you will not go through dark tunnels in your life. Reliance on Allah means you put your trust in Allah and you accept what Allah subhaanahu wa ta'aala has to offer you, because He chose what is best for you. That is part of reliance on Allah. That is the Hakeem. If you truly believe what we say every day (that Allah is Al-Hakeem (the All Wise)), that means He chose the wise decision for you. Who better or more wise than Allah subhaanahu wa ta'aala.

You see those who sign off power of attorney to someone else. It could be a spouse, it could be a child, it could be a relative or it could be a friend. It is the durable power of attorney that you all know. When you sign a durable power of attorney, it means you give that person you appointed the right to sell, to buy, to withdraw the money out of your accounts and do whatever he wishes with them. If one is incapacitated, the person you appointed can make decisions for you. He can make the decision as far as pulling the plug of a life support

machine. You gave that power of attorney because you fully trusted them. Once you gave that power of attorney, you do not question the decisions of the person otherwise you should not have given it to them or withdrawn it. Once you gave it to them, you wholeheartedly knew that person would do the best for you. And Allah has the supreme examples.

...وَلِلَّهِ الْمَثَلُ الْأَعْلَى... ﴿النحل: ٦٠﴾

And for Allah is the highest description. (Surat an-Nahl: 60)

Tawakkul is putting your full trust on Allah subhaanahu wa ta'aala who has the supreme examples. You may go through dark tunnels in your life. That is part of life and part of the life of a believer. You think they are dark, but Allah always chooses what is best for you.

عَجَبًا لِأَمْرِ الْمُؤْمِنِ ! إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ

It is astonishing the matter of a believer. Everything that happens to him is good. You may not know it and you may not see the wisdom of it in this life. You may see it later on but if you do not see it in this life, you will see it in the life after.

Ibn Rajab mentioned this story of Qaadhi al-Maaristaan. Qaadhi al-Maaristaan said about himself that I was hungry one day in Makkah. I became hungry one day and I could not find anything to eat, so I went walking around in Makkah. I found a tightly tied pouch, I picked it up and brought it to my house. Then in my house when I untied it, I found a beautiful necklace of pearls and it was like I had never seen anything like it before. He went from a difficult time to the utmost of ease, but Tawakkul did not waver a tiny bit in his heart. Full Tawakkul on Allah when he was walking around hungry, and the same Tawakkul now that he is a millionaire. It did not last for long. The circumstances change, but Tawakkul remains firm and unwavering Tawakkul. As soon as he walked in Makkah right after that, he heard an old man calling out I lost a necklace and I have five hundred Dinaar reward for whoever brings me back the necklace. That was bad news for him. He thought he was a millionaire.

He said I called the old man and told him come to my house, I think I have your pouch. He told the old man describe the necklace for me. He said the old man not only described the necklace, but he described the pouch, the string that was tied around the pouch, the number of pearls, the string that held the pearls together and every single detail about the necklace, so he said I gave him the necklace. It had to have been him. There is no way he could have known all those details otherwise. He said he handed me five hundred Dinaar and just as I was about to take it, I thought to myself I do not deserve this and I refused the reward. The man kept insisting on giving the reward, but it was as if Abu Bakr wanted to

keep his reliance totally on Allah by refusing the reward he felt he really did not deserve. He did not do anything to deserve that money. So the old man took the reward and left.

Qaadhi al-Maaristaan whose Kunyah is Abu Bakr said I left Makkah after that and I took the ocean. On the way, the ship began to sink. All the money onboard sunk and most of the passengers died. He said I saw a small raft while I was in the water. I held onto it and the wind kept blowing me and blowing me for such a long time, until I got to an occupied island. He said when I landed on the island, I immediately headed to the Masjid. Finding that there is no one there, I began to recite Qur'an. The people attended the Masjid, they came to me and they asked could you teach us Qur'an? They saw him reciting. He said yes and then they began to overwhelm him with gifts. Then he said I saw pages of the Qur'an in the Masjid one day, so I began reading them. They said you even know how to read and write? He said yes. They told him will you teach us and our children how to read and write? They began to learn how to read and write from him and they also showered him with gifts.

After being there for some time, they told him we have this problem. We have this young orphan girl who has recently been orphaned. Her father died and we want you to marry her. This was a tactic they did to try to keep him in the town and attached to the town, so he will not think of ever leaving them. He resisted and he was not even thinking about marriage, but based on their insistence he said I agree to marry her. He married her and on the night of the wedding when they presented her to him, he said I looked at her and I was startled and astonished and I was unable to raise my eyes off her neck. I saw the necklace I gave the old man some time ago on her neck. This is a true and authentic story. He was not looking at the face of his new bride, even though she is mentioned as being one of the most beautiful women in that town and that island. The relatives around him said you broke the heart of that orphan. How could you look at the necklace and not at her? You are breaking her heart. It is like you are saying she is ugly by your looks.

He said I began to tell them the story of how I found that necklace on her neck, how I returned it to some old man in Makkah, how I left Makkah and then the ship sunk and how I arrived to their island. I told them all the details of the story and they began to shout and cry Laa Ilaaha Illallah, Allahu Akbar, Laa Ilaaha Illallah, Allahu Akbar, and the crowds in the town began to gather. He said why are you people doing this and why are you astonished? They told him the man you gave the necklace to is the father of this girl. And what is more astonishing than that is we always used to hear him say I never met a Muslim on the face of this earth like the man who returned the necklace to me. They said we always used to hear him make Du'aa that O Allah, unite that man who returned the necklace with my daughter as her husband. He used to always ask Allah subhaanahu wa ta'aala that he be the husband to his daughter and Allah answered his Du'aa.

This is what happens with Tawakkul. During hard times, your Tawakkul needs to go unwavering and that light will reappear at the end of the tunnel. Tawakkul is your source of ease and happiness in both difficult and happy times. That is not the end of the story. You

see the light and then you go in another tunnel. He said I lived a very nice life with her and Allah blessed me with two children. Tawakkul through ease and hardship. Then his wife died which is another hardship, so he said me and my sons inherited the necklace. Then his two children died which is another hardship, but Tawakkul is still there. He said then I sold the necklace for one hundred thousand Dinaar and that is where I got the wealth. He was explaining later on how he got the wealth he has.

...وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿الطلاق: ٢﴾

And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). (Surat at-Talaaq: 2)

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ... ﴿الطلاق: ٣﴾

And He will provide him from (sources) he never could imagine. (Surat at-Talaaq: 3)

It will come from sources you never even perceived.

...وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ... ﴿الطلاق: ٣﴾

And whosoever puts his trust in Allah, then He will suffice him. (Surat at-Talaaq: 3)

VERSES ON TAWAKKUL

If you see the verses ordering Tawakkul on Allah subhaanahu wa ta'aala, you see some where there is a quality that only Allah has.

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ... ﴿هود: ١٢٣﴾

And to Allah belongs the Ghayb (unseen) of the heavens and the earth, and to Him return all affairs (for decision). (Surat Hud: 123)

Who else but Allah has that quality? Who knows the Ghayb but Allah? Who else other than Allah runs the universe? Can anyone bypass His rules?

What happens?

...فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ... ﴿هود: ١٢٣﴾

So worship Him (O Muhammad sallallahu 'alayhi wa sallam) and put your trust in Him. (Surat Hud: 123)

Worship Him and put your Tawakkul on Him. That is the result.

When we used to go through difficult times and my father would see I was distressed, he would say in a question like format:

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ نِصْفُهُ ؟

To Allah belongs the heavens and the earth and half the matter goes back to Allah? He is the one who taught me the Qur'an and he memorised it forty years before he taught me, so he knew the Qur'an. I would look at him and say:

وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ

To Allah belongs all the affairs, not one third or one half like you said.

In Arabic, there was no need for the word Kulluhu (كُلُّهُ). It is fine without it, but Allah put Kulluhu there to add emphasis that all matters and all affairs belong to Allah, and to assure you that all matters belong to Allah. When I repeat the verse back to my father and I say Kulluhu, my father would say then why are you distressed over a matter that Allah subhaanahu wa ta'aala chose and He has full control and runs the entire affair of it? That would make me feel better than someone who is in a desert for days and has not drank and then you bring him a cold drink of water.

Look at the verse.

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ

And to Allah belongs the Ghayb (unseen) of the heavens and the earth, and to Him return all affairs (for decision).

Those are qualities only to Allah, so what about that Yaa Allah?

فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ

So worship Him (O Muhammad sallallahu 'alayhi wa sallam) and put your trust in Him.

Worship Him and depend on Him. The One who has the knowledge of the Ghayb (only Allah subhaanahu wa ta'aala) and the One who nobody can overrule His decision – turn to Him in worship and depend on Him.

Another verse:

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ... ﴿الفرقان: ٥٨﴾

And put your trust (O Muhammad sallallahu 'alayhi wa sallam) in the Ever Living One Who dies not. (Surat al-Furqaan: 58)

What quality do we have here? The One who is alive and never dies. Who is the One who is alive and never dies? Allah. It is only Allah, so rely on Him.

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿المزمل: ٩﴾

(He Alone is) the Lord of the east and the west, Laa Ilaaha Illaa Huwa (none has the right to be worshipped but He). So take Him Alone as Wakeel (Disposer of your affairs). (Surat al-Muzzammil: 9)

Who is the only Lord of the east and the west? Allah, so take Him alone as your Wakeel (the disposer of your affairs).

THE STORY OF AL-MANSOOR AND THE PRISONER

In his book Jadhwat al-Muqtabis (جدوة المقتبس), al-Humaydi wrote the history of some of the leaders and Umaraa' of our Spain. He wrote a story about one of the leaders and it included the father of the great Imaam Ibn Hazm who was from Spain. You know Ibn Hazm was from Andalus. The name of the leader is al-Mansoor and al-Mansoor had a day when people would come to him and convey their problems, write letters of request and speak to him about matters. One day, a woman came in pleading that her son be released from prison. Al-Mansoor had imprisoned her son and she came begging and pleading that al-Mansoor release him.

When the mother of the captive cried and began to beg al-Mansoor, he got even more arrogant. He said oh you reminded me your son is still a captive and we are going to execute him. He took out a paper to write his order as he always does because they go by the order of the paper. He said Yuslab (يصلب) meaning crucify him but when he wrote it on the

paper, he said Yutlaq (يطلق) which means release him. Then he handed the paper over to the minister to carry out the crucifixion, and that was the father of Ibn Hazm.

Sometime later, he asked his minister or deputy (the father of Ibn Hazm) did you carry out the crucifixion? He said O Ameer, look at the order. You said release him and we are preparing him for release. Al-Mansoor the leader got angry. He said crucify him but as he was writing it, he said Yutlaq (release him). He is saying crucify him, but his hand is writing release him and he gives it to the father of Ibn Hazm. For a second time, he asked the father of Ibn Hazm did you people crucify that prisoner? He said Ameer, you said release him. The paper says release him. He wrote release him a third time, while his mouth was saying crucify him. The same scenario happened three times. When al-Mansoor asked for the third time, he showed him the paper and in his handwriting it says release. He is being prepared for release. When they showed him the decree that he wrote, it finally sunk in the head of al-Mansoor and he says let him go, I have no control over this. Whoever Allah wants released, I could never keep him a captive.

Who made a leader with all his power, might and his intention say something his own hands could not even write? He said something while his own hands wrote something different. It is Allah whom you should be relying on who caused his hand to write something different than what his mind wanted him to write.

...وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ... ﴿الأنفال: ٢٤﴾

And know that Allah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). (Surat al-Anfaal: 24)

Allah is the only One who comes in between a person and his heart. If you have a marital issue, turn to Allah because He controls the mind of your spouse more than your spouse controls his or her mind themselves. When it is a work problem, put your reliance on Allah and turn to Allah because Allah has more control over the mind of your employer than he does himself.

...مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا... ﴿هود: ٥٦﴾

There is not a moving (living) creature but He has grasp of its forelock. (Surat Hud: 56)

آخِذٌ بِنَاصِيَتِهَا

Do you know what that means? Back in the days, Bedouins used to have camels and camels are hard to restrain but if you put a holster on the camel around his head, you have full

control over him. You move him left, right, forwards and backwards with that little string, and that is how Allah has control of every creation.

THE STORY OF A PRISONER FROM THE INNOCENT MAN

You know John Grisham who wrote many law based novels. He wrote his first and I think his only non-fiction book and it is the only one I read of his books. It is a very good book and it is about the lack of justice in the criminal system. It is called The Innocent Man and it is a book that speaks about the lack of justice in the US system and also about the torture of the electric chair. A very interesting book, but what caught my attention more than anything in that book when I read it was a story he mentioned years and years ago of a man who was sent to be electrocuted.

He describes the man as black, slim, short and slightly over a hundred pounds. He was very slim and small. They put him in the electric chair and they strapped him down. Just when they closed the door and left the room to turn on the switch, he breaks out of the straps and begins to run around hysterically in the electric room where they are about to electrocute him, until they bring the goon squad that restrain him and take him back to his cell. Note he is a very slim and small guy and he said he breaks out of the straps – straps that the strongest of criminals never broke out of. He did not say he slipped out of them which you can possibly understand, but he mentions his small size and then says he breaks out of them.

The goon squad run in the room, restrain him and take him to his cell. They set another execution date and on the next execution date, the same thing happens. He breaks out of the straps a second time, then a third and a fourth and a fifth and a sixth time. On the seventh time, things happen differently. Every execution they had set – as soon as they put him in the chair, he breaks out of the straps. I said to myself this is a great lesson in Tawakkul. What did the Prophet sallallahu ‘alayhi wa sallam tell Ibn Abbaas? If the Ummah came to harm you in what Allah did not want them to harm you in, they could not. That is what happened the first six times. On the seventh time, it was written by Allah that his time has come and if the entire universe came to spare his life on that seventh time, they would not be able to spare his life.

Allah is the One who could do all that and more. Allah the One who controls the universe is worthy of you putting your full Tawakkul on Him in personal matters, in financial matters and in matters of this Ummah. They asked al-Ahnaf Ibn al-Qays how did you master Taqwa? He said I knew no one takes my provision but me, so my heart felt at ease. Do not stress over materialistic matters, your job or your paycheque. You put your Tawakkul in Allah and you do your means. No one is going to take it. He said I realised no one can perform my deeds but me, so I occupied myself and my time with my deeds. Then he said I realised that Allah is always watchful over me, so I was ashamed to let Him see me committing a sin.

Then he said I realised that death is waiting for me, so I gathered the provision for that journey. A man told him where do you eat from al-Ahnaf? So he mentioned to him the verse:

...وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ... ﴿الْمُنَافِقُونَ: ٧﴾

And to Allah belong the treasures of the heavens and the earth. (Surat al-Munaafiqoon: 7)

Do you think Allah will provide a Kaafir sustenance and leave me out of it? Tawheed was meant to bring you ease and peace in this world, and the ultimate goal in Jannah. This is Tawheed. Tawheed is to benefit you in both worlds, to bring you tranquility in life, and to make you a firm and true Muwahhid who relies on Allah with honour. That is the honourable life.

A mountain full of problems rest on the shoulder of a believer who has true Tawakkul, and with reliance he takes it with a smile. And if you see him, it is possibly like he is the happiest man. It could be death in families, a lifetime in prison, maybe execution or maybe loss of wealth. Then you see one who lacks Tawakkul and he gets a glimpse of that problem – maybe a flat tyre or maybe the boss looks at him wrong. He has to go visit the psychiatrist and decide what therapy and what medicine he needs to go on.

Alhamdulillah we took Du'aa, fear, hope and Tawakkul. We will Inshaa Allah take Raghbah war-Rahbah wal-Khushoo' next class.